

# MISSION NEWS

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE  
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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## NOTES.

It is with deep sorrow that we record the death of President Kataoka, perhaps the most widely known of the Christians of Japan. Though for many years conspicuous because of his position as President of the Lower House of the Imperial Diet and his great public services in Church and State, he was a most modest, one might say diffident, man and seemed to shrink from publicity, but he was always ready at the call of duty and responded with unselfish devotion. To his Christian associates his most impressive characteristics were

his warm faith and his loyalty to the responsibilities which his faith revealed to him. His religion was always present with him and dominated his life. The Christian Church of Japan may well count his name among the brightest in her annals. We are glad to lay before our readers Dr. Davis' loving tribute to his memory.

\* \* \* \*

A Committee has been organised in China with the Right. Rev. Bishop Graves, D.D. as Chairman and the Rev. D. MacGillivray, M.A., B.D., as General Secretary, to solicit funds for "A Martyrs' Memorial in Shanghai, China," and has prepared the following circular which we reproduce by request.

"Dear Brethren of the Churches in Asia and Africa, greeting:—

"You, in common with the whole world, were deeply moved to hear that in 1900-1901, A.D. China was the scene of the Boxer massacres, during which thousands of native Christians and 188 foreign missionaries, including fifty-two children, died martyr deaths. In addition to these, the century of Protestant missions in China (1807-1907), now drawing to a close, is further marked by the martyr deaths of 21 others, making a grand total of 209, of eighteen different societies. 'Of these the world was not worthy.' 'These are they which came out of great tribulation, and have washed their robes.'

"The missionaries of China, in dependence on divine help, have now resolved to erect in Shanghai, the missionary and commercial head-quarters of the



Empire, a large *Memorial Hall*, and *Missionary Union Building*, for the use of the Chinese and all missionaries of all societies: 1. As a perpetual and visible Witness at the entrance to China that China has a Martyr Church. 2. As an expression of the Unity of the Church of all nations and sects, to whom belong the 'cloud of witnesses' as a common heritage. 3. As an expression of Gratitude to God who enabled His servants to glorify Him by such a death.

"The Committee, consisting of representatives of every mission in China, expect that £50,000 will be needed, of which China will probably contribute £10,000. The deficiency is open to the Christian world to supply. We believe that the churches of Asia and Africa will be deeply interested in this sacred task and, as God enables them, will cheerfully contribute, even out of extreme poverty. Do we not all desire a share in this unique and useful memorial? In this confidence, the Committee send out this notification, soliciting the prayerful sympathy of every Christian. Foreign missionaries and editors of missionary papers will, we are sure, gladly undertake to forward subscriptions, which should be made payable to 'Treasurer, Martyrs' Memorial Fund, Shanghai, China.'"

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THE WHAT AND THE WHY OF MY FAITH. Under this title Dr. Davis has issued a pamphlet of forty-eight pages the character of which, as well as its aim, is well described in the following extract from the preface:

"The writer \* \* \* has been a student of the great truths of Christianity for many years. For more than twenty years he has been questioned in the class-room concerning them by hundreds of Japanese students, during a time when some of those truths have been called in question or denied, thus compelling him to carefully examine the foundations of his faith. This book-

let is issued as his testimony to the truth of the great fundamentals of the Christian faith, based upon these years of investigation and especially upon his own heart experience of these truths. He does not attempt to go into any general argument to prove these truths, but rather to state his own faith and the grounds upon which it rests. The importance of the person and work of Christ has led him to give a fuller statement on those subjects, than on the others.

"He does not ground his belief on a few scattered proof-texts of Scripture. He has referred to passages of Scripture, but rather as specimens of what he generally finds, namely, *proof-trends, or gulf-currents* of Scripture."

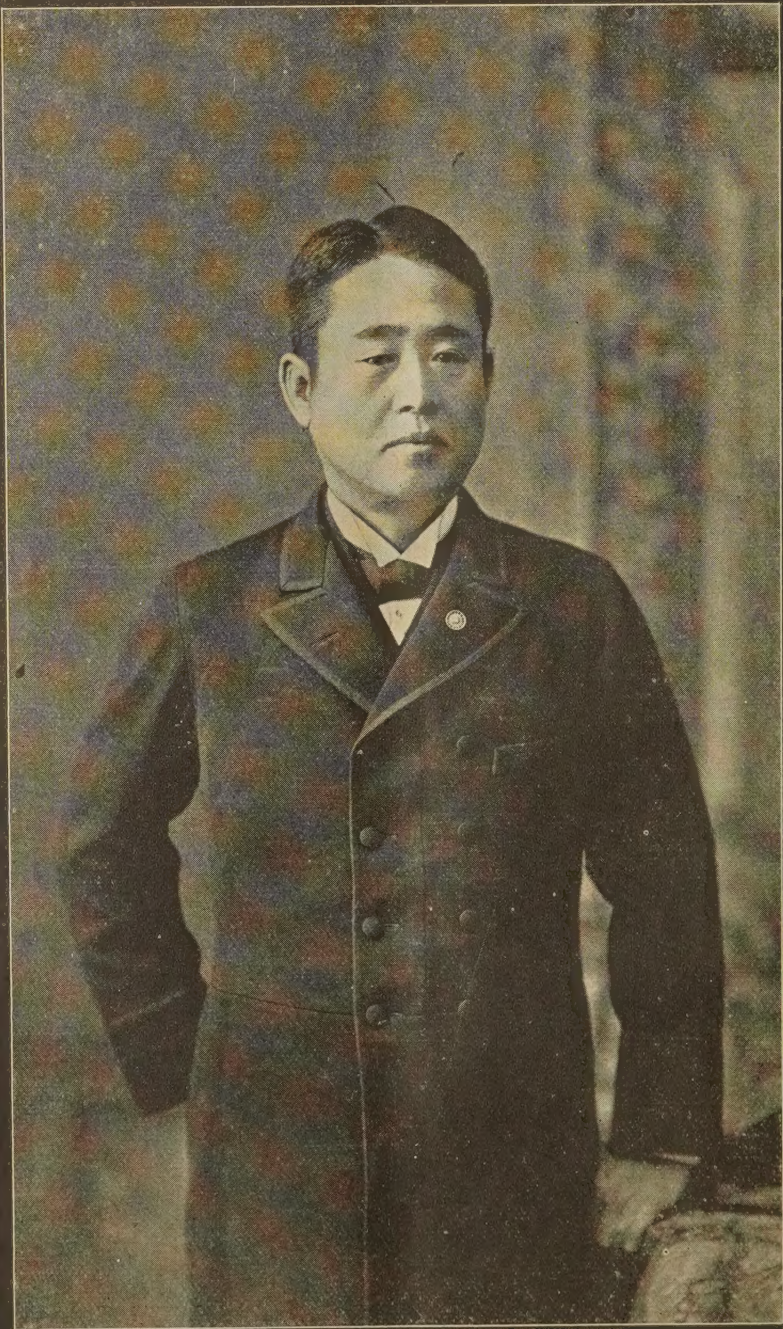
This very suggestive little pamphlet will be read and valued by Dr. Davis' Japanese friends, especially those who have received instruction from him at the Dōshisha. Copies can be had of the author, or of The Keiseisha, 15, Owari-chō, Nichōme, Kyōbashi-ku, Tōkyō, at fifteen *sen* a copy, or four for fifty *sen*, including postage.

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It may interest those who are looking for Christmas presents to know that the French story, *Sans Famille*, has been reproduced in Japanese, somewhat abridged, under the title of *Imada Min Oya*. It is not a distinctively religious story, but it is one which can be heartily recommended. A Swiss gentleman residing in Tokyo some years ago read the original aloud to his children and when he had finished, his youngest daughter, about ten years old, with her eyes filled with tears, begged him to read it over again. A country pastor in Northern Japan read the reproduction to his wife who listened, as he told the writer, with hardly less emotion than the little Swiss girl. The story tells of a boy stolen from his parents, people of high social position, when hardly more than an infant, and forced to live a life of great hardship for many years,







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but who eventually discovered and won the recognition of his widowed mother. The reproduction is excellently done and the style is simple enough for children in the higher primary schools. The book is for sale in Tōkyō, and probably in other cities also, for forty-four *sen* a copy.

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Attention is called to Mr. Allechin's article describing the new Union Hymn-book, as well as to the Keiseisha's advertisement. The music edition will be placed on sale a few days before this number of MISSION NEWS is sent out, but the word edition will not appear until toward the middle of December. It has been long waited for and will be warmly welcomed. We believe an inspection of the book will show it worthy of the time and exhausting labor spent upon it.

\* \* \* \*

Miss Annie L. Howe who joined the Mission in the latter part of 1887 left Yokohama by the S. S. "Coptic," October 6th. The Glory Kindergarten in Kobe and the Training School connected with it, both under her care, have been among the most interesting and attractive features of our Mission's work. The Kindergarten was carried on in co-operation with the "Women's

Society" of the Kobe Kumi-ai Church and it was exceedingly popular. Its waiting list was, of late years certainly, considerably longer than that of the children in attendance. The graduates of the training school were always in demand and are now filling most responsible positions in the kindergartens of Japan, both public and private.

Miss Howe has resigned because she feels that she must be with her parents who are far advanced in years. She has been called to the headship of a noted training school for kindergarteners, in Chicago. She will be greatly missed in Japan and it will not be easy to fill her place.

\* \* \* \*

Dr. Albrecht who left last July for America reached Yokohama on his return, November 12th, by the S. S. "Siberia." His address is as before Nashinoki Machi, Kyoto.

\* \* \* \*

Dr. DeForest and Miss Charlotte DeForest are expected by the S. S. "Korea" which was advertised to sail from San Francisco, November 17th. It is due December 7th. Miss Clara D. Loomis of Yokohama was also planning to sail by the same steamer. Mrs. Allechin is to arrive December 31st.

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### **KenKichi Kataoka.**

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This eminent soldier, statesman, Christian, has passed on to higher service. His was a remarkable life. His memory and his influence are a priceless legacy to the Church and to the nation.

He was born in Kochi the same year as President Neesima, in December, 1843. His grandfather, a man of remarkable force of character, exercised great influence over the boy, Kenkichi. He taught him to cultivate courage, not the temporary courage of an excited moment, and not simply

natural courage, but a courage which has its foundation in right principles and convictions. He would never begin a fight, but if forced into it, he would fight until it was ended and ended rightly.

He was especially taught and trained in horsemanship and the sword exercise, after the manner of the samurai of those days.

His father and grandfather died before he was twenty years old and he was left the head of the house.



When twenty years old, the Daimio of the province appointed him to an important office over three counties (*gun*). He took part in the struggle at the time of the Restoration, in 1867, being under Count Itagaki and Count Iwakura in Aizu. He had command of one half of the Tosa troops. Later, he was appointed drill master of the Tosa soldiers, and he received the commendation of the Emperor for the proficiency of the soldiers under his drill.

In 1871, he went to America, spent a year in study and observation in England and visited Paris. On his return to Japan, he entered the navy and was made commander.

He early espoused the principles of constitutional government and freedom, and in 1874, at the time of the Korean trouble, he withdrew with Count Itagaki to Tosa, because the government would not declare war against Korea. The next year he joined the Constitutional Party.

In 1877, at the time of the Satsuma rebellion, Mr. Kataoka was imprisoned for one hundred days, because suspected of sympathy with the rebellious party. In 1887 Mr. Kataoka, with others of his province who were in Tokyo, advocated freedom of speech and of the press, and they were ordered to leave the city, but he and several others stood upon their dignity as loyal citizens and refused to leave the city, whereupon he was again thrown into prison where he remained over a year.

In 1889, he was elected Speaker of the first provincial Assembly elected in his native province, Tosa.

On the first opening of the Diet, in 1890, Mr. Kataoka was elected a member from Kōchi, and he was successively reelected so that he held the place continuously until his death. He was four times chosen Speaker of the Lower House, so that he held that office from 1898, until his death. This was especially remarkable because of the changing and coalescing of parties

during this time. Mr. Kataoka was ready to welcome the preaching of the Gospel from the first in his native province and he was interested from the beginning.

He was baptised in the Presbyterian church, in Kōchi in May 1885, and in October of that same year, he was chosen an elder in that church, which office he held until his death. His Christian life has been one constant and consistent witness for Christ.

The first time that the writer had the privilege of meeting Mr. Kataoka, he came to his house, in Kyoto, with Mr. Sakamoto, another of those who were imprisoned with him in 1887, and asked for an interview.

He then told of his experiences while in prison, how for the first few months he was not allowed to have his Bible, but that after he was allowed to have his Bible with him in the prison, he enjoyed reading God's word and prayer and communion with God, so that his prison became the very gate of heaven to him. He came to love to pray for his enemies, even, and those who put him in prison, so that his joy was unspeakable.

But he said that he had just passed through the exciting scenes of the second parliamentary election in Kōchi, where a desperate effort was made to defeat him, and which nearly succeeded, and he had to use all his powers and influence, night and day for weeks, to prevent bloodshed and civil war in his province, and said he: "I did not enjoy reading my Bible and prayer during those weeks as I did in the prison. I could not keep my mind concentrated on what I read, and it wandered off in prayer, and I fear something is wrong with me, that my faith is not really genuine, that there is something deficient about my Christianity." As he told this experience the tears rolled down his cheeks. And said he, "I hear that you were in battle many times during the Civil War, in America, and I want to know what your experience



was at such times of excitement." I told him my experience and he was greatly relieved. He thanked me most cordially and went away. That was the beginning of a friendship which has lasted ever since, as I have visited him at his official residence, in Tokyo, and he has been my guest here, in Kyoto.

He was known always and everywhere as an earnest Christian. He said that he never entered the hall of Parliament and took his seat to preside, without bowing his head in silent prayer for God's presence and guidance.

For sometime, he opened his official residence in Tōkyō, on each successive Sabbath, for a Christian service and sent postal cards inviting men of rank and influence in the capital to attend, and he secured the most able and earnest pastors of the city to speak at these services.

It is said that a few years since, when Mr. Kataoka's friends wished to see him elected Speaker of the Lower House, some of them advised him to resign the eldership in his church, as his holding so prominent a place in the Christian Church might prevent his election, but his reply was, "If I am to choose between them, I would rather be an Elder in the church, than Speaker." Two years ago, Mr. Kataoka's name began to be thought of as President of Dōshisha. When he was approached on the subject, he modestly replied that he was not fit for the position, a feeling which he persisted in expressing for several months. Finally, after repeated persuasion and on the unanimous request of the Faculty and Board of Directors of the school, he consented to accept the position, and when he met with the Board of Directors, in Kyōto, in March, 1902, and took the oath of office, as we were all standing around the table, he immediately said, "I want to pray," and he made one of the most touching prayers to which I ever listened, and I think there was not a dry eye in the room.

At the welcome meeting for him an evening or two later, he said,

in response to the words of welcome which had been spoken, that he prayed every day for months that he might not accept this position, but every time he prayed and decided not to accept it, a feeling of unrest remained in his heart, and this feeling grew upon him so that he felt that it was God's voice, calling him to the place, and was thus compelled to accept it.

He had two small rooms built adjoining the humble office of Dōshisha, and there he slept and there he ate his meals which were brought in to him, only as he would occasionally accept an invitation to one of our tables.

He wished to be in the school, where the teachers and students could have free access to him. His powerful influence was felt in the school from the beginning. At the close of the school year, in June, the end of the first term of his Presidency, he addressed the students, telling them that from the opening of the next school year in September, attendance at morning prayers would be made compulsory, as was formerly the case in the school, and that strict deportment in the dormitories would be required, that the students would be expected to *be*, and to *behave* like Christian gentlemen, always and everywhere; that these rules were not made for the purpose of punishing any one, but for the sake of the students and to restore and perfect the spirit of the school; but, he added, "If any one feels that he cannot come back and loyally obey these rules, we do not wish to see him back next September, still we earnestly hope you will all come back." Since that time chapel attendance has been more general and complete than for fifteen years, and the discipline and spirit of the school, have greatly improved.

Mr. Kataoka had hoped in the near future to lay down the burdens of political life and give his last years entirely to educational work in connection with the Doshisha. God, however, had other plans for him.



While in the school last March, he had a serious attack of indigestion, so serious that he spent about two months in the city hospital here, and later was in a hospital in Tōkyō. Last July he returned to his home in Kōchi, and seemed for a time to be a little better, but his general strength gradually declined, and soon after the middle of October a serious complication began which soon ended his valuable life. It proved to be appendicitis, the fourth return of that trouble, and he was too weak to endure an operation. The last days were days of very great suffering. When, however, he was told that some of his friends had said that his Jesus God could not be a very good God to allow one who who had been so faithful to Him to suffer so much, he replied that, since Christ suffered so much more for him on the Cross, how could he complain at what he had to bear! He passed away, twenty minutes before midnight, October, 31st. Just before the end came, when his children and grand-children, with his wife and his Pastor were gathered around him, he asked to have No. 175 of the Japanese collection of hymns sung, the sentiment of which is, "The thought of Jesus' love cheers my heart." The meaning is something as follows: "When I am sick there is comfort. As I think of the suffering of Christ who shed His blood in my stead my pain completely passes away. When I am suffering, I open my eyes and look upon that servant of God, Job, stricken by Satan and painfully buffeted, and, even in the midst of my tears, I praise God. In time of great trouble there is joy. Whom the Lord loveth He chasteneth. When I know that He cleanses me with fire I can endure the burning of my body." After the singing of this hymn, his pastor led in a short prayer, and soon after one of the little grand-children went and took his grandpa's hand and he pressed the little hand, called the child by name, heaved two sighs and was gone.

He leaves a wife and five children,

four sons and one daughter. Most of them are married, and have children of their own. All his children are professing Christians.

The funeral, on the afternoon of November fifth, was most impressive. It was thoroughly Christian. A notice was posted in front of the house, after his death, that no flowers, would be received. The eight representatives of the Dōshisha who went down to the funeral, met at the house the day before the funeral, and the sons met with us in the room where the plain casket was, and we had the privilege of looking again upon the face of our departed President.

He had requested that a plain pall should be prepared to cover the casket, and that after the funeral, it should be presented to the church to be used at other funerals. The casket was covered with this, on each side of which was a large white cross. The Emperor sent a present of one thousand yen, and three pieces of rich white silk. He also sent a decoration, (the Third Class Order of the Rising Sun), which last two presents were carried by two persons in front of the casket. The funeral services were held in the large Presbyterian church which was packed until there was no standing room above or below, and a large crowd stood outside. The services were conducted by Mr. Kataoka's Pastor, Rev. Mr. Tada, who preached a very appropriate sermon from the passage in 2 Cor. iv. 16: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day."

He dwelt upon Mr. Kataoka's strong faith and his earnest Christian life, and especially how his soul triumphed over his body when racked with pain and decaying during those last days. Brief words were read or spoken by several persons, one speaking for the relatives of the deceased, one for the province of Kōchi, and a representative of the Kōchi residents of Tōkyō read a very touching tribute written by Count Itagaki.



A letter was presented by the Tōkyō Y.M.C.A., of which Mr. Kataoka was President, and Rev. Mr. Yoshioka spoke for the Presbyterian Home Missionary Society, of which Mr. Kataoka was also President, and for the Presbyterian church. Rev. Mr. Matsuyama spoke for the Dōshisha and Dr. Davis for the Mission and the missionary body in Japan. The audience was largely made up of the leading men in Kōchi. They listened with marked attention during the two hours service. The favorite hymn of the deceased, No. 175, was sung and Rev. Mr. Melwaine gave the benediction; and then began the two and a half miles funeral march to the grave. The leading men of the Kōchi Ken, including one or two who had come from Tōkyō, acted as pall bearers, bearing the casket into, and removing it from, the church, and walking beside it all the way.

It was a perfect, cloudless day, and it seemed as if the whole city was out, as they lined the streets for a mile and a half in serried ranks on each side. All the schools were out in orderly ranks, and all stood bowed in silent grief, with uncovered heads as the casket, which was covered with a wreath and crosses of flowers, was carried by. The widow and all the family, except some of the younger grand-children, walked the whole distance. The grave is prepared in a new spot, on the side of a mountain overlooking the city and the harbor, with the amphitheater of mountains and hills around. A large concourse followed the casket to the grave where a hymn was sung, a prayer offered by Rev. Mr. Yoshioka, a former pastor of the Kōchi church, and the benediction was pronounced just as the sun was setting.

It was said of Abel that, "He, being dead, yet speaketh."

Mr. Kataoka, also, being dead, yet speaketh. His faith, and love, and truthfulness, his loyalty and unselfishness, his modesty, and above all, his life of helpful service speak to this nation; to the statesmen, to the educa-

tors, to the Christian workers, to the Christians, and to the whole mass of the people. He himself has passed on into a higher service, in the more immediate presence of the King, but his life, his influence, his zeal, his character live on, an undying and priceless heritage to the Church of Christ, to Dōshisha, and to the whole nation. Let us thank God for such a life, and such a death, and such a rich heritage!

J. D. DAVIS.

### Are The Japanese Kumiai Christians Orthodox?

That depends on who asks the question, and who answers it. Of course they are not orthodox Greek or Roman Catholic Christians. No high church Episcopalian Christians would be likely to concede their orthodoxy. But are they orthodox Protestants? That, too, depends on your standpoint and the limits of your orthodoxy. If you insist on either strict Calvinism or strict Arminianism; if you insist on the verbal inerrancy of the original manuscripts of the Bible and on the plenary inspiration of all its parts equally; if you hold that the methods and results of the so-called Higher Criticism are necessarily heretical; or if you insist on the importance of believing what the Bible teaches literally in every case, even to the creation of Eve from Adam's rib, then beyond doubt the Kumiai Christians must plead guilty of heterodoxy. But so, too, must the vast majority of the educated Christians and clergy of both England and America, especially of the Congregationalist bodies.

As the question at the head of this paper is being asked anxiously by some good people, supporters of Congregational missionary work in this land, it may not be amiss for me to give my testimony on the subject. I may say that I have known the leading pastors and evangelists of the Kumiai body for nearly fifteen years, some of



them quite intimately. I do not hesitate to say that if we may rightly accord the rank of orthodoxy to such leaders of English and American Congregationalism as Drs. Fairbairn and Horton, Forsythe and Campbell, A. H. Bradford and Lyman Abbott, Washington Gladden and Philip Moxom, Chas. R. Brown and Geo. A. Gordon, and Presidents King, Tucker, and Harris, then we must accord the same rank to such leaders of thought in the Kumiai body as Pastors Miyagawa and Harada, Kozaki and Osada, Koki and Tsayumu, Ninomiya and Hori. For I take it that the essence of orthodoxy, at least as held by Congregationalists of England and America, is nothing else and nothing less than the vision of the Heavenly Father as revealed in and through and by the person and work of Jesus the Christ. The most eloquent preacher of the denomination, and doubtless of all the denominations in Japan, the Rev. D. Ebina, may perhaps be rightly classed outside the ranks of orthodoxy, because of his extreme views on many points, but particularly because of his rejection of most miracles including, of course, Christ's physical resurrection. But he holds strongly to Christ's spiritual resurrection, and I know of no preacher in Japanese or English who more forcibly urges the supremacy of Christ's Person, or so convincingly presents Christ as a personal Savior. Though rejecting the customary orthodox statement of the dogma of the Trinity, he still refuses to join the Unitarians, feeling himself more at home among Trinitarian Congregationalists.

It has been my privilege to attend the nineteenth Annual Meeting of the Kumiai Churches just held in Okayama (Oct. 21-24) followed by the annual session of the "Workers Association." This annual meeting will be memorable in the history of the Kumiai body not only because of the striking celebration services of the twenty fifth anniversary of the organisation of the Japanese

Missionary Society, but because of the plans for new aggressive work then formulated.

The outstanding impression made on me by this week of meetings, which included an ordination service,—the most impressive I have ever attended,—was the central place universally accorded to Christ in every address. In highly effective language, He was asserted to be the solution not only for the practical problems of individual and national regeneration, but also of the profound problems of thought in regard to the Universe. I was deeply impressed with the virility of thought and expression, with the philosophic range of the subjects touched on, with the manifest acquaintance with the best recent literature of the West, and with the earnestness and effectiveness of the grapple with present problems, both practical and intellectual. But more than with these, was I impressed with the down-right spiritual energy of these workers, and with their repeatedly asserted consciousness of direct dependence on Christ and his complete supremacy for them in life and thought. It is this is the heart of orthodoxy then they are orthodox.

I wish that every Congregationalist in America and every Christian interested in the founding of an indigenous self-supporting, self-governing, and self-propagating church in Japan could have attended these meetings. He would have seen over sixty regular delegates (not one of them a foreigner) and a score of associate members, only three of them missionaries. I wish you could have heard the ringing words of pastors and laymen urging a forward evangelistic movement to commemorate the twenty fifth anniversary of the Missionary Society. I wish you might have heard with your own ears (and might have understood that masterly address and appeal of Pastor Harada to young men on "Victory or Escape", in which he contrasted the Buddhist and the Christian ideals of life's



purposes; also those two superb addresses by Mr. Ebina on "The Warfare of the Righteous Samurai" and "Life's Problem", the latter a discussion of Personality, human and divine. I wish you might have heard the impressive addresses and appeals of Pastors Miyagawa and Tsuyumu, Tsunajima, and Koki, and the rest. Had you come with doubts as to the orthodoxy of these men, with questions as to the place accorded by them to Christ, as at once the Supreme Revelation and Revealer of the Heavenly Father, you would have had those doubts dispelled. You would have heard nothing of Higher Criticism, nothing destructive, nothing of doubts. You would have heard much of Christ, of battle, of victory, of sin and salvation.

However good the work being done by other missionary bodies and denominations in Japan, it is difficult for me to believe that they are laying any firmer foundations on the whole for the ultimate triumph of the Kingdom of God in Japan, or are proclaiming that Kingdom any more effectively or wisely than is being done by our own wholly self-supporting, self-governing, and self-propagating Kumiai churches, adverse criticism to the contrary notwithstanding.

I would like to take this opportunity to pass on an appeal that touched me deeply, an appeal for books. Here in Japan we are on the meeting ground, nay, the battle ground, where Christian, Buddhist, and Confucian ideals of life and eternity must fight out their battle to the finish, with Christianity heavily handicapped. The problems, both practical and intellectual, are such as few Occidentals can adequately appreciate. The small band whom the Lord has called out to fight the battle for Christian truth feel the insufficiency of their equipment, the inadequacy of their means. Would that some Rockefeller or Carnegie might see this opportunity of the centuries for advancing the ultimate peace of the world, in the most

effective way conceivable, by providing such educational facilities for the new life of the Orient as shall adequately equip it for its life and death struggle with the effete but still powerful modes of life and thought that have so long ruled these lands.

But the appeal that touched my heart was the appeal for books. Not for large salaries nor for foreign travel are they asking, but for the best books the world can give them to help them in their arduous warfare. Are there not some who, though not able to follow the princely methods of Carnegie and Rockefeller, might still be able to provide all the books that would be needed by less than a hundred pastors and evangelists of our Kumiai Churches? God grant that some one may hear and answer this appeal!

SIDNEY L. GULICK.

### The New Union Hymnal.

A short time ago a missionary made the remark that there were two things Japan was waiting for, the settlement of the Manchurian question, and the publication of the new Union Hymnal. Within a few days the Hymnal will be in the hands of many of the Christians, while the people will still have to wait for the settlement of the trouble about Manchuria.

The publication of the Union Hymnal and its adoption finally by nearly 40,000 Protestant Christians in Japan (nearly nine tenths of the total number) will bring to completion another effort for the unification of the Japanese Protestant Church. The complete substitution of three old books now in use by the new one will perhaps take a few months to accomplish, but when done there will be only two hymn books seen in the Protestant churches throughout the land, viz., the one issued by the Episcopal church a year ago, and this new Hymnal issued by re-



representatives of nearly all the non-Episcopal churches.

It may be a matter of regret to some that even these two books could not have been combined, and that they have not the satisfaction of knowing that the Christians scattered throughout the cities, towns, and villages of this land have a common Bible in one hand and a common Hymnal in the other.

But it should be remembered that although there are two books, nearly one third of the total number of hymns and tunes in each book are identical. In the preparation of these "Uniform Hymns" (Kyōtsū Sambika) all the main Christian bodies including the Episcopalians were represented. When the time comes, perhaps fifteen years hence, for a revision of these two hymnals it may be desirable and feasible to combine them into one.

The sharing of the heavy expense incurred in the preparation of such a hymn and tune book by all the missions and churches, and the great reduction in the cost of the same to the individual Christian is an argument of no slight importance for the adoption of only one book.

The Committee entrusted with the work of preparation has been composed of twelve members, six Japanese and six foreigners, representing the Baptist, Congregational, Disciples of Christ, Methodist, and Presbyterians.

It is not to be expected that every one will be completely satisfied with the book, but whatever criticisms may justly be made, the combined work of six Japanese scholars must command respect, and the united efforts of six missionaries must have prevented any serious blunders in the work on the tunes.

In a total of 459 hymns, 401 distinct tunes may appear to be too many, and some may think that it would have been better if the more familiar tunes had been repeated many times. But the selection of a greater range of tunes

helped the committee to fit each hymn better to its appropriate tune.

An examination of the tunes themselves will disclose the fact that while there is a large sprinkling of the better type of Gospel Songs, there is also a good body of the stately class of tunes by the best modern composers. And it should be noted as a point of interest that for the first time in Japan an anthem appears in a hymn book.

At least 53 of the hymns are original, some of them by Japanese members of the Committee, and appear for the first time. For many years the Japanese church must depend chiefly upon translations, and when these are well done, they will live in the hearts of the people; but hymns born out of some Christian's experience and penned in words of his own unfettered choice will have more power and abide the longest. It is therefore a pleasing thought that there are so many original hymns in this book.

Omitting all mention of the Catholic movement in the sixteenth century, no Christian hymn had been sung by the Japanese in their own language until the year 1872. This new Sambika (for such is its simple name) is a specimen of a superior product of the Christian church during the period of thirty years in hymn-book making.

When the first hymn-book was published in England in the year 1549, it was without tunes, and not till thirty years afterward was a hymn-book issued with completed tunes. The first hymn-book published in Japan was in 1874, and in 1882 a book with complete tunes followed, with an interval of only six years.

This book is also a good specimen of Japan's progress in the art of book-making, for not only was the music in both the Staff and Sol-fa Notations set up by Japanese composers, but the type itself and the paper are Japanese products.

The constituency for which the book is prepared is a large and intelligent







THE GENERAL CO





CE OF KUMIAI CHURCHES,  
AMA, 1903.





one,—superior in some respects to the community in England described by a musician in 1636, who wrote: “some that have good minds have not good voices and some that have voices cannot read; some that can read cannot sing and some can neither read nor sing. All of which are the greater part of the congregations.”

It is a rare thing in these days to find a Japanese who cannot read, and the fact that some have not good voices will not deter them from singing. The ability to sing is improving year by year. The effect of the organisation of brass and string bands and the introduction of such simple instruments as the bugle, accordion, and tin whistle has been to educate the ear in the tones of the scale. The new tunes will be learned more rapidly than the tunes of the old books—especially by the pupils in the girls schools: and a new tune learned in the schools gets into the city churches and from the city churches spreads to the country congregations.

A deeper sense of the need of good singing is felt than ever before. There ought therefore to be no difficulty to-day in forming classes in the churches for the practice of the new hymn and tunes or even for the study of music itself.

George ALLCHIN.

### Japan's Congregational Council.

The nineteenth annual meeting of representatives of the *Kumiai* Churches of all Japan was held at Okayama Oct. 21–24 and proved a meeting of great power and promise. Some sixty-four duly accredited delegates from forty-six churches were in attendance, together with as many more visitors from out of town. Aside from those residing in Okayama City, the Mission was represented by Messrs. Learned, Gulick, and White and Miss Talcott.

Rev. T. Harada of Kōbe presided most admirably and was re-elected

President (moderator) for the coming year. The opening sermon by Mr. Tsunajima on *Dendō no Dōki* (the Motives of Missions) was on a high level spiritually, intellectually, practically, and was delivered with real eloquence. A practically unanimous vote was passed, to accede to the request of the trustees and teachers of the Dōshisha to come into closer relationship, especially with the theological department of that institution, and a committee of conference for that purpose is to be chosen by and from among the new standing committee, viz. Rev. Messrs. Miyagawa, Koki, Nishi, Kozaki, and Ebina.

The main interest of the occasion centered about the Home Missionary Society which celebrated the twenty-fifth anniversary of its organisation. Pictures of Neesima and Sawayama were hung behind the pulpit and very stirring addresses full of inspiring reminiscences were delivered by Rev. Messrs. Osada, Tsuyumu (recently returned from two years study at Union Seminary), and Ebina. An advance movement, even including foreign missionary effort in Korea, was strongly advocated and a special collection of *Yen*, 139, was taken with which to defray the expenses of a preliminary surveying and preaching tour to be made probably by Mr. Miyagawa in the near future.

Mr. Osada was re-elected president of the Japanese Home Missionary Society, receiving nearly every vote. This society now carries on work at eight important centres, Hakodate, Yokohama, Nagoya, Fukui, Fukuoka, Nagasaki, Kumamoto, and Hiroshima.

At a *kondankwai* (informal conference) previously held, Mr. Ishii of the Orphan Asylum had strenuously advocated another form of forward movement which proposed to double the revenue of the Japan Home Missionary Society and use the extra funds thus obtained to centralise special effort for six months or a year or even longer

periods at recognised strategic points, hoping thus to make an impression that would secure wide attention and bring large results. There was general sympathy with the spirit of the proposition, but owing to opposition by a few to the plan in detail, definite action looking toward putting it into operation was deferred for the present.

One other practical step, however, was not only talked about but actually taken, viz., the appointment of a strong committee of ten laymen to have charge of the financial affairs of the Home Missionary Society. This committee consists of Messrs. T. Kobayashi of Tōkyō; J. Yuasa of Annaka; T. Horiuchi and S. Yuasa of Kyōto; S. Takagi and F. Funahashi of Ōsaka; S. Tamura and Y. Nagami of Kōbe; O. Komoto of Okayama and C. Tateishi of Tsuyama.

The committee on self-support reported as the result of three years labors that six churches had become self-supporting, six others would do the same in the near future, and eighteen others were well on the road toward independence.

One half day was devoted to a very impressive service, that of ordination to the Christian ministry of Mr. Seizo Abé, for two years past the acting pastor of Okayama Church. Mr. Abé read a very full, carefully prepared and exceedingly satisfactory statement of belief and experience. No questions were asked and the council proceeded at once by a unanimous vote to the more formal part of the service. As the candidate knelt while Mr. Harada offered the ordaining prayer, thirty-three ordained men (all but three being Japanese) stood about the two and so far as possible each laid a hand upon Mr. Abé's head. So large a number of ordained Japanese pastors never before took part in a similar service. Mr. Ebina's charge to the pastor and Mr. Miyagawa's to the church were of a high order, worthy of the impressive occasion.

Preaching meetings for students, for the city people and for women only were very largely attended. Special services were held on Sunday, Oct. 25, not only at several places in Okayama city, but all over the prefecture, the visiting brethren being the speakers. The *ekisha-kwai* (worker's meeting) was held at Fukuwatari, half way between Okayama and Tsuyama, Oct. 26—28. Dr. Gulick's lectures on Evolution were received there with great appreciation and satisfaction.

He also addressed impressively the Middle School teachers and students at both Okayama and Tsuyama on, "The Culture of Manhood." Mr. Tsuyumu also speaking at the former place on "Observations while Abroad."

It is not too much to say that the whole prefecture has been profoundly impressed by these various services in connection with this year's annual meeting of the Kumiai delegates and workers,

J. H. PETTEE.

### Kōbe College.

Kōbe College opened as usual about the middle of September. The services of Miss Cabeldu, of Kōbe have been secured temporarily, to avoid the necessity of calling Miss Hoyt away so soon from her studies in Maebashi. Mrs. Matsui, wife of the pastor of Tamon Church, a former valued teacher, has accepted the invitation to teach again. A niece of Prof. Takane of the University in Kyōto has also taken up teaching here. The present number of students is about one hundred and seventy. Several who applied for admission were not accepted because not sufficiently advanced to enter the lowest class. The College Committee has held one meeting at the College, which was of much value to us, and gave promise of still greater helpfulness in the future. Individual members of the committee have also spent some time in visit-



ing the school and have given valuable suggestions.

The faculty have been considering for a year important improvements in the course of study, and at a late meeting completed that work for the present by making some changes in the entrance requirements. These now stand as follows:—

#### ACADEMY COURSE,—ADMISSION.

1. Graduates of the higher primary school, and others who have done work of equal grade, may enter the first year on passing an examination.

2. Candidates for advanced standing must fulfil the requirements for admission to the first year and must pass examinations in the subjects studied by the class they wish to join.

Candidates from other schools who have done work beyond that of the higher primary school, may present certificates or diplomas, which, if satisfactory, may be accepted in place of examination.

#### COLLEGE COURSE,—ADMISSION.

1. Candidates for admission to the College Course shall pass examinations in the following subjects.

Botany or zoölogy; chemistry or physics; algebra and geometry; Japanese history; universal history; an equivalent of the Chinese, Japanese, and English of the academy course.

2. Graduates of other schools of grade equal to the academy course of this school may present certificates signed by the principals of the schools from which they are graduated. If satisfactory, these certificates will be accepted in place of examination. Certificates should be accompanied by catalogues and must be received by March first.

3. Students who plan to enter the College course and are lacking in preparation by not more than one year's work, may be received as special students in the academy course.

The requirement of examinations

even from graduates of the higher primary schools who wish to enter, was necessitated by the fact that some who had failed to pass the examinations for entering the higher girls' schools, entered here without examination,—a bad thing for the grade as well as for the reputation of our school. The immediate result may be a lessening of the number of pupils, but it cannot fail to be beneficial in the end.

We hope by the new provisions in regard to entering the college course to attract graduates from other schools.

SUSAN A. SEARLE.

#### Anniversary at Kōbe College.

Teachers, alumnae, and students, to the number of three hundred, joined October 29, in celebrating the twentieth anniversary of Miss Searle's coming to Kōbe. The suggestion, made by one of the oldest Japanese teachers, was cordially adopted by the other teachers and by the students and when permission was asked of the Principal to observe the day, the joy of anticipation had already run so high that even her natural modesty could not refuse it realisation.

The exercises, preceded by a general photograph, occupied the afternoon and consisted of music, congratulatory exercises, an address in English from a representative of the alumnae, and a cantata, "Queen Britannia," by about forty of the present students. One of the most pleasing features was a song by twelve tiny daughters of alumnae who were introduced as "grand-children and future pupils of the school."

A handsome camphor wood wardrobe will be a constant reminder to Miss Searle of the love and esteem of her school friends. And to all of us the united joy and cordial friendliness of the occasion will remain a sweet memory.

C. F. KEITH.

### A Summer Vacation Trip.

Mission Meeting over, I left Kōbe by train July 14. The long journey to Aomori, at the northern end of the main island, was without incident other than such as one generally meets with in railway travel, such as plenty of selfishness variously displayed, but many delightful surprises of unselfish conduct; plenty of dust and discomfort, but very many of the comforts of travel, not the least of these being the universal courtesy of the railway men; plenty of fine scenery, including Mr. Fuji, but none as interesting as the people—individuals and crowds. In many cases the Christians were easily picked out among fellow travelers, one by his courteous attention to an aged mother, another by freedom from beer-bottles and cigarettes, as well as in other ways.

I was pleasantly surprised at meeting Mr. and Mrs. Bell as I boarded the steamer at Aomori at 10 P.M. on the 26th. This was one of the steamers which now go to Muroran, the terminus of the railway, without stop. We reached Muroran at 9.30 A.M., and took train for Sapporo at 11.30. The cars are entirely Hokkaidō built, engines American and road-bed good. The first part of the ride is over poor, ashy soil, people few, many Ainu huts; the last part through real prairie, level, and almost out of sight of hills; with comparatively large fields of wheat, oats, and flax, and meadows of timothy grass, which reminded me of Southern Illinois.

We reached Sapporo at 8.30. P.M. A good many people were at the station to meet Mr. and Mrs. Olds. Sapporo is new, modern in many things, streets, very wide, has the best agricultural college in Japan, is the educational and official center of the Hokkaidō, has three or four self-supporting churches, besides others, and several resident missionaries. A large Presbyterian girls' school, and much else, among other

things a big brewery, with its wide and benighting influence.

The Kumiai church, Mr. Tanaka, Pastor, is preparing to build a large stone church; the Methodists likewise.

While Mr. and Mrs. Bell miss the Rowlands very greatly, especially so in these first months of their life in Japan, yet they accept the situation philosophically and face it bravely and will meet it successfully. They will get experience and the use of the language much faster than if they did not have the whole responsibility. This is some compensation for the trying situation in which they are left. We may expect that "as their day, so will their strength be." They have good neighbors in Miss Daughaday and other missionaries, especially the Hewitts who are near and very helpful.

Miss Daughaday is a very busy woman with her numerous classes and wide work for women. She fills a large place.

I visited all the main places in the Hokkaido with which our Mission has relations, present or prospective. Otaru is the most important commercial center of northwest Hokkaido, with a population now of 75,000 and likely soon to have four times that number. Four or five denominations besides the Kumiai, have work well started there, which will grow with the city as a shaping influence for good. The Kumiai church has 30 members, Pastor, Mr. Ueda. Iwamizawa, a rail-way center is growing rapidly. It is the center of work by a vigorous Kumiai church of over 100 Christians and its pastor Mr. Uchida,—a work which includes several places along the railway, one of which is Kuriyama, where there is a nice group of Christians with a church building and an evangelist, Mr. Shiomi, another is Yubari at one of the largest coal mines in the Hokkaido, employing nearly 5,000 workmen, regularly visited by Mr. Shiomi.

Asahigawa is another important rail-way junction at nearly the geographical



center of this island. It is a town of about 35,000 people including the garrison near. Three or four denominations are well started in their work here. The Kumiai church of over 100 members is the largest—a busy working church under the inspiring leadership of Pastor Sugiura; their work also reaches out to several places along the rail-ways, the church-members taking responsibility for the different towns.

Mr. and Mrs. Pierson of the Presbyterian Mission live here, and made me their fortunate guest while I was in town and gave me an opportunity to see something of their splendid work, especially for the soldiers and the Ainu of that region.

One recent occurrence here is noticeable. There was a large meeting of the women of that region; Sabbath observance was discussed, and the discussion resulted in a canvas of the town, especially the Christian element, and the securing of a pledge from sixty or more houses to close their stores and stop work on Sunday. The effect is seen in a greatly increased attendance and more vigorous life at the different churches.

Pastor Sugiura accompanied me as far as Obihiro in a journey from Asahigawa down through the province of Tokachi to the sea on the south. Obihiro is in the center of the province, a good sized city, and likely to be much more important later when the railway, now being constructed from Kushiro to Asahigawa passes through it, as the center of that great Tokachi plain. Mr. Sugiura stayed here several days to visit the Kumiai Christians, several families of whom live in this region.

Among the places which he visited was the large Government prison where some of the officers are Christians. He wrote me later that of the 700 prisoners, 300 are diligently studying the Bible and many of them are earnest Christians.

I went on alone reaching the south coast at Biro; then turned westward along the south coast through Hidaka.

The journey through these two provinces has all to be done on horse-back. I spent one night at Horozumi and called on all the half-dozen Christians there. I spent three days at Urakawa, the center of South Hidaka, where there is a good company of Christians with a church building; for five years self-supporting under the leadership of Mr. Maruyama; now pastorless except as supplied by Mr. Nakayama of Moto Urakawa. Three days were spent at Moto Urakawa, two and a half *ri* further west. This is a farming community but with a good, self-supporting, church and a good church-building. Mr. Nakayama is the hard-working pastor, whose work is doubled by having to shepherd the Iwakawa church also.

A little further on I had a meeting at Dr. Kobayashi's house, who is an influential but invalid physician, and a little further on with the group of eight or ten Christian at Keremappu who have built for themselves a neat little church which was filled with people the morning we were there.

My next objective point was the west side of the island. To reach this required three days of continuous hard travel, on horseback, by railway, steamer, and stage, taking me south through Hakodate, besides the enforced stay over Sunday at Yakuma *en route*, a day well-filled, however, with meetings not planned for in the general programme.

Immanuel, originally a colony of Christians in Shiribeshi province on the west side, unites with Imagane, near by, as a church. Evangelist Udagawa is the leader there. We had communion service in the afternoon with eighteen Christians and several others present, and a large preaching meeting at the hotel in the evening. Next the communion service at Setana, thirteen miles away on the west coast, with the ten Christians there, and a very large preaching meeting in the evening. Mr. Udagawa serves this place also.

With a view to seeing the towns on the west coast I braved the perils of the always rough Japan Sea and dreadful sea sickness, by taking the seventeen hours ride down the west coast in a 100 ton steamer to Hakodate. They are a dying lot of towns, owing to the failure of the fisheries and the greater attractions elsewhere in the Hokkaidō. I spent three or four days attending the All-Hokkaidō Workers' meeting in Hakodate. This gave me an opportunity to see a good many of the Hokkaido workers, especially those of the Church Missionary Society's evangelists and pastors who number over forty in this island; also to see the vigorous and now self-supporting Kumiai church there. In this workers' meeting, Rev. Messrs. Kozaki, Honda, and Buncombe were the chief instructors from abroad.

From Hakodate I returned to Sapporo, for a few days stay.

Thus endeth *Chapter One*. This Hokkaidō part has consumed fifty six days and given me about 1,300 miles of travel within the island, 250 miles of it on horse-back, also an opportunity to see and hear a great deal that is interesting, and to plant something over thirty addresses in the various places visited.

The evangelistic work of the province has had a vigorous past, and has a vigorous present and the prospect of a vigorous and very influential future which will make the Hokkaidō one of the most thoroughly Christianised parts of Japan, if it is not already so.

C. A. CLARK.

## The Month at Okayama.

### THE PRINCE AND THE ORPHANAGE.

Aside from the annual meeting of the *Sōkwaï* reported elsewhere, for which Okayama church had been preparing for months and upon which she spent some two hundred *yen* together with

much prayer and personal service, this city and vicinity have been given the rare treat of a four days visit from H. I. H. the Crown Prince. He inspected several schools and would have visited in person the Okayama Orphan Asylum had his other engagements not prevented. Instead thereof he sent a gift of *yen* 100. to the Asylum by his representative, Mr. Hara, who gave several hours to a thorough inspection of the institution.

The asylum brass and biograph band gave twenty-five evening entertainments at twelve different places in the Hokkaidō during the summer. More recently it has exhibited at Himeji, Fukuyama, Kurashiki, Tatsuno, and other towns nearer home. One of the orphans took the first prize in a running match on the Emperor's birthday. His competitors were boys from all the other *shō gakkō* in Okayama.

### IS IT A REVIVAL?

A quiet but very remarkable work of grace is going on in the Okayama prison, largely as the result of the personal work of one Christian policeman. He is nicknamed the crazy Christian, but the good effects of his unselfish ministries are so apparent that he is given full liberty to do as pleases. Some thirty of the prisoners are studying the Bible and reading other Christian books as opportunity offers.

Several remarkable cases of conversion are reported, the most astonishing being that of a man now serving out his seventh sentence in prison, a man considered utterly hopeless by the local authorities. He would not work and he had already six counts against him for misdemeanor, with more than a year of his sentence still remaining. He had eight such counts against him during his last term of imprisonment previous to this present one. This man was induced to believe that there was salvation for even such as he and his conversion wrought, apparently, at once a complete transformation. Now he



works quietly and steadily, spending every spare minute in prayer or Bible study. He has committed to memory the whole Sermon on the Mount and is hungrier for spiritual instruction than for his daily food.

The evangelising movement started by the *Seishō Dendōtai* (Bible Mission) goes forward here in Okayama, not merely among prisoners, but in all parts of the city and in all grades of society. Rev. S. Abe has baptised fifteen persons in this city since his ordination two weeks ago. The utter inadequacy of the working force to meet the calls that clamor for a hearing is the one discouraging feature of the situation. Okayama city seems ripe for a wonderful work of grace.

Some 10,500 soldiers have just passed through this prefecture on their way to Himeji to participate in the fall manoeuvres. They spent one night at Kurashiki and two in Okayama city, being quartered on the residents, since there are no barracks in this region.

By special request of the neighborhood, we allowed our chapel in the northern part of the city to be used as an office for the local citizens' committee. Miss Wainwright who lives over the chapel kept open house for the soldiers during the two days, furnishing reading matter, refreshments, and the opportunity for personal conversation. She was assisted by relays of workers. An entertainment was given the soldiers and others on Saturday evening at the chapel and special meetings for them were held at the church on Sunday afternoon and evening. They behaved with the utmost decorum and appreciated what was done for them in the city.

J. H. PETTEE.

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### From Kyōto.

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The event which has overshadowed all others during the past two months

in Kyōto has been the death of President Kataoka. Though he had been connected with the Dōshisha but a short time, his power and influence had become widely felt and the school greatly benefitted. He was everywhere recognised as a true, earnest Christian and while we mourn his death we rejoice in the life that was his and the inspiration that his life has given to us. A full account of his life will be found on another page.

The Dōshisha trustees have elected Mr. Shimomura acting president. He has already convened the heads of the different departments and conferred with them concerning the present work of the school and the plans for the future.

For a week after President Kataoka's death the Christian students held a five o'clock morning prayer-meeting each school day.

The building which Mrs. Gordon has been erecting in the eastern part of the city has been completed and was dedicated last month. The work in this section of the city was begun several years ago by Dr. Gordon, partly with the idea of training theological students in practical work and partly with the idea of starting institutional work. After her return from America some two years ago, Mrs. Gordon took up this work which Dr. Gordon had begun and, being compelled to move from the quarters where it was then being carried on, she determined to buy land and erect a suitable building, which should be a memorial of Dr. Gordon.

The representative newspaper men of the city attended the dedicatory service which was shared in by many who had been workers with Dr. Gordon.

For three evenings following the dedication, special services were conducted in the new building by these workers.

The main portion of the building will easily accommodate an audience of two hundred and fifty people and is so arranged that it can be divided into

four rooms for kindergarten classes. There are also two other small rooms on either side at the entrance, where the kindergarten material is kept. There is quite a piece of land adjoining the building on the north and the parents of the children who attend the kindergarten desired that this be turned into a Japanese garden. For this purpose they took up a collection among themselves and gave Mrs. Gordon thirty *yen*. Adjoining the south side of the building there is a large sunny play ground containing a little garden for each child and also a large box of sand for the little tots to play in. The outlook for the work is very encouraging, especially for the kindergarten.

Mrs. Davis has just opened a Sunday School in the northern Nishijin district, four of the Jo Gakkō girls assisting her. On the third Sunday there was an attendance of fifty-five and signs of great interest are being shown. Already some have expressed a desire that an evening preaching service could be held there every Sunday.

For some weeks past Mr. and Mrs. Sharp have been staying at Miss Denton's. They left on the seventeenth for their home in Hongkong. They have shown great interest in the mission work here and gave Mrs. Cary a contribution toward paying the debt on her Sunday School building and another contribution to Mrs. Gordon to provide for a Christmas dinner for the members of her kindergarten.

Mr. Warren, on his return from America, brought from friends a contribution to Mrs. Cary to be applied to the debt on her Sunday School building. It is hoped that this debt will soon be entirely paid.

At the meeting of the Bukwai the Rev. Mr. Uchida was installed over Tamba II. church.

The Rev. Mr. Hachihama has been called to the pastorate of the Rakuyo Church and began his work the first of this month. A welcome meeting was

given him on the evening of the seventh.

Mr. Knipp returned to Kyōto the first of this month but did not feel strong enough to take up any work. He has entered the sanatorium in Kōbe and hopes to take up his work next January.

We are rejoicing over the return of Dr. Albrecht in full health and strength to his work here.

M. D. DUNNING.

### Miyazaki as we see it.

From the shores of the boundless sea we lift our eyes to the mountains, in Miyazaki. In one direction is breadth, in the other height. So, during our first weeks here, we are seeing Miyazaki. We look out and from this center we see all Hyuga flooded with the gospel light; we look up and we see Christian character deep and high, established and increasing until all society is regenerated. That such a prophetic vision as this is warrantable, perhaps a simple statement of my first impressions of the facts and circumstances in the case will demonstrate.

In the first place, conditions in Miyazaki are exceptionally favorable for an intelligent hearing and a rapid dissemination of Christian ideas. Miyazaki is an educational center. There are several excellent higher schools here and to them young men and women come by the hundreds from all over the province. In these schools the equipment for work is all that could be desired and the policy of the teachers, so far as I have met them, is liberal, while there are several earnest Christians among them. English is more and more coming to be a vehicle of thought. A few days since I had the privilege of addressing one of the schools in English and in that audience of nearly five hundred students, there was perhaps not one who had not learned the first principles of the English language, while in the



higher classes, I was informed, fully a fourth of the time was spent in English study. This means much, not only as indicating acquisitiveness for Western thought but as suggesting the inevitable infusion thereby of the best that the Western thought contains, namely, the principles of our Christian philosophy. I presume this is the same elsewhere in Japan, and it is a fact of no small significance that when a Japanese begins to go to school he must perforce come in contact with the Christian religion. Miyazaki students are coming to realise the importance of investigating Christian truth, and I have been surprised at the eagerness some of them manifest. For some time a Y. M. C. A. has flourished among them and every Saturday afternoon they meet in the church to study the Bible under a competent teacher or to discuss Christian principles.

There is the same open-mindedness and spirit of inquiry also among the people generally. Some of the most prominent citizens in town are studying the Bible and are developing into real Christians. From the character of the welcome we received from the students of the Y. M. C. A. and later from the church, soon after we arrived, we are convinced that we have come to a place where Christian teaching will be welcomed.

We are peculiarly fortunate here in Miyazaki for two reasons. One is that Miyazaki people have so far been free from the retarding influence of the unprincipled and money-grasping foreigners and so have not had to get their impression of Christianity from nominal adherents, and the other reason is that they have been blessed by the presence among them of such rarely genuine, faithful and efficient Christian representatives as they have had in the persons of our missionaries who have lived and labored here.

I have seen but little of the outstations as yet though what I have seen is enough to convince me that the whole

field is in excellent condition and stands in peculiar readiness to move forward to larger things.

Of the climate and natural scenery, of the home-life and relationships in the house together, and of the advantages of the place for language study, I need say nothing more than that these are all that we could desire. We are satisfied in being here and are anxious for the time to come when we shall be able to fit into the place that is opening for us.

C. BURNELL OLDS.

### Miyazaki Items.

Returning to Miyazaki after my summer's work north I was very happy to accompany Rev. Mr. and Mrs. Olds, our new associates here, to Miyazaki. We reached here Oct. 9. This date begins a new era in our Hyuga work, an era of greater possibilities and results than in the past, because of their coming.

General welcomes were expressed all along the way. Miss Gulick had preceded us by two weeks, and the renovated and decorated home and the glad faced household expressed their warm welcome here to the new comers. The Young Men's Christian Association was the next to greet them, formally, in a pleasant afternoon meeting at our home. The church people followed a little later with a large welcoming meeting at the "Ladies Home" and yesterday Takanabe invited them there to welcome them in a picnic on the top of one of the high hills near by. We, the old members of the station, haven't talked much else than welcome since they came.

Their goods have come and are all unpacked and most of them in place. All new adjustments are made and the machine is running regularly now, with Mr. and Mrs. Olds busy at studying Japanese. Mr. Olds preached his first sermon, a good one, in Hyuga last Sunday evening. A specially

large audience, largely students, came to listen. The fine new piano and the fine playing and singing by our new missionaries are large factors in making this part of the world brighter since their coming. Miss Gulick occupies the "Ladies Home" where Miss McCandlish lived. I keep my study den and sleeping room as before.

Mr. Inouye of the Dōshisha Seminary spent his summer in diligent work at Sadowara, his home. Many extra meetings were held, and new life and interest aroused. One incident of the summer there was interesting. A series of meetings was being held by Mr. Inouye and Mr. Shiraishi. The Buddhists had also planned special meetings at the same time. The people all came to our meetings and the Buddhists gave theirs up till ours were over. Then they got a distinguished priest from abroad and assembled all their priests and followers from that region and began great meetings. The preacher directed much of his talk against Christianity as harmful to Japan. One of the Christians asked him to explain particularly how Christianity injures the country. He replied that he would give his answer in detail the next night. Again asked to explain he again postponed his answer. The same also a third time. At last ashamed not to make explanation he talked about all the bad deeds of ancient Christians. "But those things are of ancient times, what of the present?" was replied. He could not answer. Many in the crowd laughed at him, some defended him. A great commotion arose in the big audience. The priests fled, fearing arrest, and the meetings were abandoned. This is as I learned the story.

Prospects are good here in evangelistic lines.

C. A. CLARK.

### Tsuyama News Letter.

The last third of September, and a large part of October, were spent in touring through the eastern part of the province. Meetings were well attended everywhere we went. This is not the editorial we, for Mr. Miyagawa, my language teacher, accompanied me. There are no workers stationed in any part of the district toured through and much more than twice as much can be accomplished by both going together than by either alone. There seemed to be much more interest in hearing about Christianity and more cordiality manifested towards the message we carried than upon our last trip even. This appeared not only in a larger attendance, put also in the larger number of copies of the New Testament we were able to sell. We found much everywhere to give us encouragement that the seed sown in this way is being blessed and will eventually bear fruit. I will not take the space to speak of each place in detail, for I want to tell more particularly about Kurashiki, which until a year ago received from us only these semi-annual visits. For the past twelve months, however, weekly meetings have been held in this town which is twelve miles east of Tsuyama, and as a result, marked advance has been made, Mr. Miyagawa and myself have alternated in making these weekly visits. The few Christians have been aroused to new life and activity and quite a number of others have become interested in studying Christian truth. The meetings are held on Thursday; first a children's service which is always fully attended, then a Bible study for the adults, or an occasional preaching service. The numbers are of course still small, only twelve or so attending regularly the Bible class, but their steady progress in knowledge of the truth and towards full faith in Christ is very apparent.

Advantage was taken of the meeting of the Sōkwai in Okayama to obtain



some outside help for this work. Two of the pastors, one from Tōkyō, the other from Kōbe, came up to Kurashiki. On Saturday evening a meeting was held in the theatre and the next night at the chapel for the Christians and those who by the previous night's meeting were led to desire to hear more. These meetings have given a fresh impulse to the work there and we confidently expect to see as a result of them, larger numbers in attendance upon the weekly meetings. Afterwards in conversation with the writer, the Kōbe pastor said "I think the outlook for the work in Kurashiki is very promising indeed, but one thing ought to be done, a man should be sent to reside in the town so as to give his whole time to this work."

Of course the present way of doing is simply a makeshift, the inadequacy of which I have latterly been realising more and more.

The next step in the progress of the work in this province is without any question the placing of an evangelist in Kurashiki. It is the natural centre for the work out to the east of Tsuyama. There are three towns within a walk of an hour or two from Kurashiki, one this side, one the other side, and another still down the river. A man living there would find an ample field and the time is ripe for this step. It is to be hoped that it can be made in the very near future,

Special meetings were also held in Tsuyama, three former pastors being invited for this purpose; and in the western part of the province, at Ochiai and surrounding towns.

The meetings every where were well attended and will certainly prove to be a great help and stimulus to the winter's work.

I prevailed upon Dr. Gulick to come up to Tsuyama and secured an invitation for him to address the Chu Gakkō students.

There were 450 present, besides about 30 teachers. They even gave up the hour's work from 2 to 3 p.m. so

that all could attend. He gave them a stirring talk, just such as was needed here at the present time, as I understand the conditions in the school, and it can not fail to do much good.

The progress on our church building has not been as rapid as we had hoped. We expected to find the land secured upon our return from Mission meeting in July. But the man held off and finally it was necessary to give *yen* 300. more, making *yen*, 1,300. for the site. This was the first of September. The carpenter was at once called and estimates secured.

His home is in Kyōto and he is employed regularly by the Dōshisha and has also had experience in building churches. An agreement was reached, as we supposed, and he returned to Kyōto to complete arrangements.

But by the time a letter could get back here from him, we were informed that he had found he could not take the contract unless he was assured *yen*, 200. more. This necessitated another conference with him when a compromise was effected, the building to be put up for *yen*, 1,575. As a result, carpenters have been on the ground now for about four weeks and the work is at last going forward. The foundation is now being prepared and it is expected that the building will be up so as to receive the inner coat of plaster before heavy frosts come.

The site is one street east and north of the home of the missionaries and seems a most desirable location, since it was impossible to obtain land in the centre of the city. It is on the main street in this residence section of the city in which are most of the schools and Government buildings.

There is still *yen* 800. lacking of the sum needed to defray the cost of building and dedication expenses, the entire expense from beginning to end being estimated at about *yen* 3300.

Mr. Morita, the pastor, has just started upon a money raising expedition, expecting to go as far as Tōkyō,

hoping to raise a large part of this balance among the Christians of other places.

If any members of the Mission have not had an opportunity to contribute to this work, I shall be glad to receive such gifts and hand them to the treasurer for them.

SCHUYLER S. WHITE.

### Tottori.

Mr. Bennett came back early in September. Since that time he has been holding his two English Bible classes.

He was asked to assist at the Middle School in preparing the boys to give the trial scene from Merchant of Venice and several English dialogues. He was also asked to speak at the public exhibition.

He made one trip to Tajima where he made his first speech in Japanese. Mr. T.'s influence there seems to be increasing, and the stanch earnestness and fidelity of one or two of the Christians there are daily augmenting the respect which the cause of Christ enjoys. There are no new conversions to report from that part of the field. That seems to be reserved for the near future.

The Bartletts only just back, Oct. 30, are hardly in full swing of the work. Their return was gladdened by a report of three candidates waiting for baptism. One of these breaks a precedent by coming forward with the full knowledge and assent of his Principal while still a student in the Normal School.

The Bible classes at Mr. Bartlett's house, one for Middle, and one for Normal School students have been continued during his absence by his secretary and Mr. Marumo respectively, and both have increased in numbers.

The daily play-ground for little children was necessarily closed when the kindergartner, Miss Tanaka, was married, but the Saturday afternoon club for the children who have out-

grown the kindergarten age, still continues in the hands of Miss Masada, the assistant who kept it all summer.

The church's call to Mr. Nakamura Masamichi has been accepted and he is here and at work. The salary the church is cheerfully promising is a great advance on what it has felt able to raise heretofore.

The dangerous illness of one member, a veritable mother in Israel, and the probability that one of our workers will have to be dispensed with, are the only clouds to darken the rejoicings in town. Mr. Takata reports one or more candidates for baptism in Kurayoshi.

The Aoya Sunday school and the Sekigane Sunday school carried on by young Christians of these places continue remarkably prosperous. The one at Sekigane has an attendance of over forty.

Of Mr. Takata's own two Sunday schools, we shall know better after a tour by Messrs. Bennett and Bartlett, beginning November ninth.

S. C. BARTLETT.

### Maebashi Items.

During the month of September, no less than three American Board missionaries visited Maebashi and to a greater or less extent helped in the work of the city and surrounding towns. Mr. Bartlett covered practically the whole Jōshū field, being well received everywhere, and no doubt filled himself up with such information as a member of the Outlook Committee is supposed to collect. We are looking forward with interest to his report. Mr. Clark happened in upon us just before the reunion of Jōshū graduates of the Dōshisha, and was therefore able to attend that meeting, and at the same time fill several appointments made for Dr. Davis, who unfortunately had to limit his visit to two nights, on account of bodily infirmity.



Besides the above three, several prominent Japanese, Messrs. Ebina, Hirata, Yokoi, Abe, Ebara, and Kinoshita,—have come and gone, leaving behind them, in each case, a new impulse to Christian work. Just now an attempt is being made to revivify the Temperance Association which was so active two years ago, but which since that time seems to have lost much of its aggressiveness. Mr. Kinoshita of the Mainichi Shimbun (Tōkyō) gave us a good lift on November 15th, addressing a large audience in spite of the fact that a most interesting bicycle race was going on 200 yards away.

The Takasaki church is now hoping for a pastor in the very near future. The Christians of Sugawa are rejoicing over a nearly-repaired church-building, while Sano is doing a steady work under the leadership of Mr. O. Matsuo and wife, who have recently gone there.

H. PEDLEY.

### Eastern Association.

The autumn meeting of the above association was held in Hongo church on November 13. The session was short and lively, all business being finished within two hours. The principal items were as follows:—

1. Voted, to encourage Mr. Kozaki to hold on to the Chōfu work and utilise it for the practical training of the students in his Bible School.

2. Voted, to begin work in Tochigi Ken—method indefinite.

3. Voted, that, for one year, the independent churches of the association guarantee ten *yen* a month for the work in Agatsuma, a district of Northern Jōshū.

4. Voted, to hold the association meetings alternately in Tōkyō and Jōshū, the spring meeting to be held in the former place.

5. Voted, to hold a series of special evangelistic services in Tōkyō. In

connection with the coming spring meeting.

6. Voted, to advise the Kyōbashi Christians to prepare for church organization at the time of the next meeting.

Twelve ministers were present, and lay representatives and visitors brought the number up to about twenty.

H. PEDLEY.

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NOTE:—The above is copied from a circular received from Dr. Griffis, thinking it may interest his friends in Japan.

\* \* \*

Personal.

Miss Legge sailed from London on the N. Y. K. S.S. Awa Maru October ninth and is due Kōbe January Sixth. Miss Legge will assist Miss Denton in the Dōshisha Girls' School.

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